

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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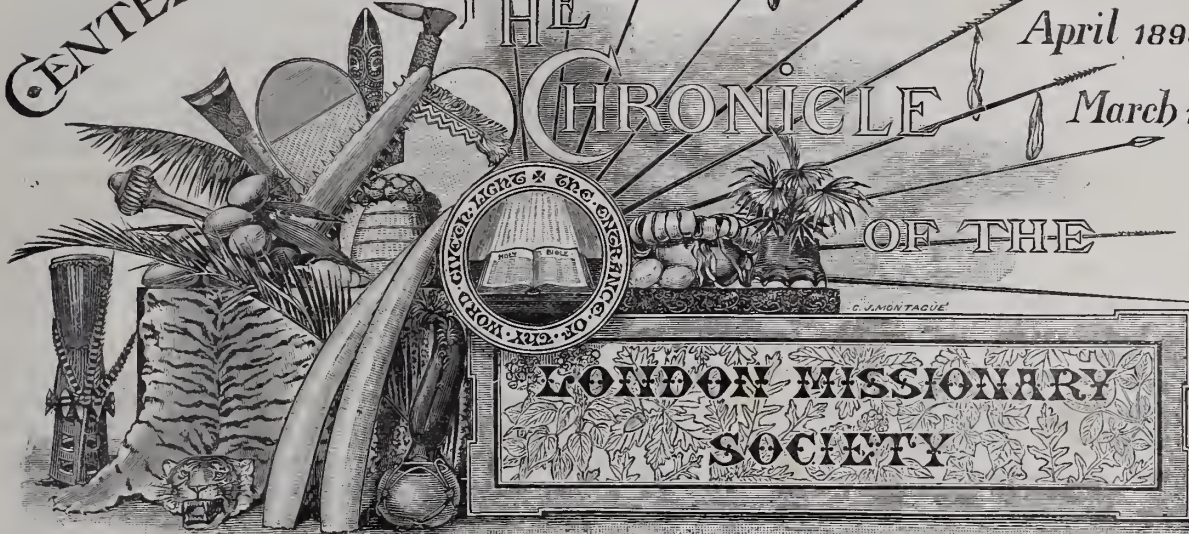
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CENTENARY YEAR

THE
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SEPTEMBER, 1895.

[PRICE ONE PENNY.

THE KUCHENG MASSACRE.

ON Monday morning, August 5th, a thrill of horror passed through the land as tidings of this awful tragedy reached us. A C.M.S. missionary, well known and highly esteemed in this country, which he had recently visited, and much beloved by the Chinese, among whom for many years he had laboured, that honoured missionary's wife, two of their children, the children's nurse, and a group of lady missionaries, six in number—all brutally butchered by a Chinese mob, while others severely wounded had barely escaped with their lives; no such calamity had befallen Christian missions since the Tientsin massacre in 1870. The outburst of sympathy was instantaneous and universal, and when reports of further outrages (happily afterwards found to be unfounded or exaggerated) were published, together with details of the late riots in Sze-chwan, which arrived at the same time, we were threatened with a feeling almost of panic. The friends of missions everywhere were deeply moved by the painful news, and the underlying unity of the Christian Church was realised. In spite of differences and divisions, it is still true that "when one member suffers all the members suffer with it," and the sorrow of one society or one branch of the church is the sorrow of

all others. This was strikingly manifested at the meeting for united prayer, held in Exeter Hall, on Tuesday evening, August 13th, under the auspices of the two Church of England Societies, for alike on the platform, in the audience, and among those asked to take part in the meeting, other societies were fully represented. That such a large gathering was possible in the middle of the holiday month was in itself a most significant indication of the sympathy and interest felt.

Turning from the massacre to its causes, the question becomes a little perplexing. Indeed, it will be wise to suspend our judgment until the results of the commission of inquiry are made known. But the theory which at first found favour in the public press, that this sanguinary plot was duo to religious fanaticism, will not bear examination, and must be dismissed as untenable. For religious fanaticism in China is conspicuous by its absence. *Race* fanaticism is strong; contempt and hatred for foreigners are common enough, and are almost universal among the cultured gentry and official classes, the literati and the mandarins. But, as the Rev. George Cockburn, of the Church of Scotland Mission at Ichang, now at home, in a letter to the *Aberdeen Free Press* says: "No people are so latitudinarian. You may

have any religion, or no religion, and you will offend none of their prejudices." This is the testimony of all who come into close personal contact with the Chinese. Anti-foreign and not anti-missionary feeling is the potent influence at work. Gradually, the best-informed organs of opinion in this country are coming to see this—notably, the *Times*, in an article which appeared on August 13th. Indeed, the indignation meetings held by the foreign communities in various treaty ports in China disprove this theory of religious fanaticism. The entire community, as with one voice, has declared its conviction that it is the safety, treaty rights, and liberties of foreigners generally that are threatened, and that it is the mandarins who are the offenders and need to be taught that their wily plots can hoodwink no one. This will grow clearer to the treaty powers as they proceed to investigate the situation, and we may safely leave this side of the question in the hands of the British Government.

But the missionary aspect of the case is quite another matter. We rejoice at the tone and spirit of the two societies whose missionaries have been cruelly martyred, and of the friends and relatives of those who were slain. They have been truly Christian. No cry for vengeance or reprisals have been heard, no demands for gunboats or any special protection. No! the possibility of such outbreaks is inseparable from missionary enterprise in China. There is nothing new in this experience, and missionaries of both sexes are aware of the fact. We doubt whether there was a single one of that band of martyrs who had not weighed the risk to life which the life of a missionary in China involves. At the same time—imprudence, want of caution, disregard of native prejudice, and everything calculated to augment or intensify danger, should be most carefully avoided. By all means. As a matter of fact, however, in the great majority of instances they *are* avoided. With the missionaries of most societies imprudence is the exception, and not the rule. Yet, notwithstanding this, an anti-foreign Chinese official of rank can, in a few days, rouse a storm of hostility by which property and precious lives are placed at the mercy of a mob.

What, then, are we to do? Is it necessary to any extent to revise our methods or reshape our policy? We gravely doubt it. Are we, because the task involves

danger, to relax our efforts to share with China the blessings of Christ's Gospel? Surely that is the last decision that loyal followers of Him whose one command as the Risen Saviour was "Go ye into all the world and preach the Gospel to every creature," will come to. The massacre has brought forth a perfect flood of anti-missionary newspaper correspondence. Column after column of gratuitous counsel to missionaries and missionary committees is given by those whose ignorance of what they are writing about seems to be their chief title to parade their views. Some of the counsel may be well intentioned, but too often the cloven foot is exposed to view, and only the unwary will be deceived. A traveller, primed with "Concession" opinions and gossip, who has taken no pains to ascertain at first hand what missionaries are actually doing, is hailed as an authority, while the men who have devoted a life-time to the work are put out of court as partial witnesses. Stale objections, like rusty arms refurbished, are being brought out of the arsenal, and we may possibly have another campaign against missions. But we shall have patience to bear the trial, and courage quietly to persevere in the work in the face of an attack as senseless as those of riotous Chinese; moreover, we trust that our readers will see to it that "none of these things move" them.

THE EDITOR.

THE WOMEN'S CENTENARY OFFERING.

THE appeal to the women in our churches to join in making a Women's Centenary Offering has met with a most favourable reception in a large number of our auxiliaries. Specimen leaflets and envelopes have been forwarded to each church, to be handed to some lady willing to undertake the onerous duty of distributing and collecting. Nearly 50,000 have already been sent out, and applications are coming in daily.

Some districts had anticipated this step; and had made their own appeal to the women of their congregations. This applies to Manchester, Bristol, Leeds, and their immediate neighbourhoods, also Oldham, Farnworth, Totnes, Bowdon, Bolton, Great Marlow, while, in other places, monthly and weekly collections of small amounts have been made from the women of the churches.

On account of the holiday season, some feel unable to complete the contribution in time for the Convention Week, but this should not cause them to withhold their help. "Better late than never."

A leaflet and envelope in Welsh have been prepared, and are being distributed among the women connected with the churches in the Principality.

The "Centenary Fund" is now close upon £70,000.



FROM THE EDITORIAL SECRETARY.

MR. THOMPSON and Mr. Johnson are both absent from their post, taking well-earned rest. Committee and Board meetings are, as a rule, entirely in abeyance during the month of August, but the massacre in China and the anxiety awakened by it made it desirable to hold a special meeting of the Eastern Committee. At this meeting, held on August 12th, the following resolutions were passed:—

Sympathy with the C.M.S. and the C.E.Z.M.S.—This Committee, on this its first meeting after the massacre of missionaries at Kucheng, desires to record its feeling of deep sympathy with the Church Missionary Society and the Church of England Zenana Missionary Society, in the terrible losses they have sustained, and, further, to assure those societies that their sorrow is the sorrow of every section of the Church of Christ, and is truly shared by all who work and pray for the evangelisation of China.

Action in reference to the Society's own Missionaries in China.—After carefully considering recent correspondence from China, and in view of the re-assuring nature of the telegraphic replies received from the Society's missionaries since the massacre, and the verbal statements made by representatives of North China, Mid China, and South China, then present, the Committee unanimously adopted the following resolutions:—

(1) "That, whilst fully recognising the need for great caution in the present position of missions in China, and the possible necessity for the temporary recall of ladies and children from country stations to the protection of treaty ports, the Committee, having perfect confidence in the prudence and judgment of the Society's District Committees in China, resolves to give those committees discretionary power to act in their several districts as circumstances and local feeling may necessitate, but leaves with them on the spot the responsibility of deciding whether such action is required or not."

(2) "Also that, for the present, the Committee resolves to make no changes respecting the prospective departure of China missionaries this autumn, beyond arranging that the two or three newly-appointed missionaries shall in the first instance be located in the treaty ports, and only be moved into the country when, in the judgment of the District Committees, this shall be perfectly safe."

I HAVE much pleasure in calling attention to an interesting and important addition to missionary biography. Mrs. Bryson, whose previous works on China are a guarantee alike of literary elegance, of lucid description and of spiritual power, has just completed the biography of *Fred. C. Roberts, of Tientsin*, a

skilful physician, a truly lovable man, and a most consecrated and devoted missionary. The book tells the story of a Christian life of singular beauty and attractiveness. The Rev. F. B. Meyer, B.A., who knew Dr. Roberts intimately, and from whose pen there is a beautiful preface, says of him with absolute accuracy, as everyone who knew Dr. Roberts will readily acknowledge: "His was a rare personality"; and we trust that through Mrs. Bryson's volume a large circle of readers will have the joy of discovering what a choice spirit this medical missionary was. The book is in large crown 8vo, embellished with a portrait frontispiece, and is published by Mr. H. R. Allenson, of 30, Paternoster Row, London, E.C., at 3s. 6d. a copy, post free.

GEORGE COUSINS.

 PROCEEDINGS OF THE BOARD.

Board Meeting, July 23rd, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 77.

The Directors bade farewell to Rev. J. Tom Brown, returning to Kuruman, and Miss Partridge, appointed to Molepolole.

The Home Secretary announced that the Centenary Fund had reached £67,700.

The Board adopted the following recommendation from the Funds and Agency Committee in regard to the times of meeting of the Board and Standing Committees:—

"The Committee having reconsidered the times of meeting of Committees and Board, and come to the conclusion that monthly meetings of the Committees and Board were impracticable unless the time were extended from two to three days, and it being evident that such extension of time was out of the question, recommend the Board to adhere to the present times of meeting, with the exception that the Examination Committee should meet at ten o'clock on Tuesday morning instead of twelve o'clock on Monday morning; and also that, as an experiment, a Consultative Committee be appointed for the present year, consisting of the chairman and deputy-chairman of the Board, and the chairmen of the standing committees, together with the treasurer and secretaries of the Society, and that it should act as a committee for the purpose of consultation and for clearing from the agendas of the committees routine matters, so as to save the time of the committees, all matters considered by this committee to be printed on the agendas of the committees, and remitted for confirmation to the respective standing committees; also that the quorum for this committee be four members besides the secretaries."

The following recommendation from the Special Committee appointed to consider the expenditure of the Society in relation to income was also adopted:—

"That, in consideration of the straitened condition of the Society's finances, a reduction be made in the grants to District Committees in South China, and to all Indian Committees on the following scale:—

- 10 per cent. on all grants for itineration.
- 12½ per cent. on all educational grants, excepting those for the training of native teachers and evangelists.
- 5 per cent. on all grants for evangelistic work, including those for Bible-women.
- 10 per cent. on grants to medical missions.

The Committee are aware that the saving effected by such reductions will not be very great, and small as it is, it will probably cause no small inconvenience in some stations. They believe, however, that by the adoption of the system of grants to committees instead of to stations, the inconvenience resulting from such reduction will be reduced to a minimum."

The return of Mr. and Mrs. Hemans, of the Central African Mission, to England during the present year, was sanctioned.

The Directors adopted the following resolution in agreeing to the retirement from active service of the Rev. J. L. Green :—

"That the Board have received with much regret the announcement by the Rev. J. L. Green that in consequence of the state of his health, and the health of Mrs. Green, he feels himself unable to continue in active work as a missionary of the Society, and desires to be permitted to retire from service. The services of Mr. Green, first in the South Seas, and more recently in British Guiana, have been of so conspicuously faithful and important a character that the Directors feel his retirement will be a great loss to the Mission. They desire to express to Mr. and Mrs. Green their sincere sympathy with them in the enfeebled condition of health which renders necessary this retirement, and would express the hope that they may be permitted to enjoy many years of quiet, happy usefulness in this country."

It was decided to adopt the book entitled, "The Land of Idols; or, Talks with Young People about India," by the Rev. J. J. Pool, B.D., late of Calcutta, as the New Year's Offering presentation book for 1896.

It was resolved to invite the friends of the Society in London to observe the week commencing November 17th as a Week of Thanksgiving, Prayer, and Self-denial, and supporters in the country to observe the week commencing February 17th.

The thanks of the Directors were presented to Miss Blomfield and Miss Maynard for the valuable help they have recently given in writing the ship certificates and for other clerical work.

FOUNDERS' WEEK CONVENTION.

THIS unique occasion is rapidly drawing near. A detailed, though still incomplete, programme is issued with this CHRONICLE. The names of all delegates should reach the Home Secretary not later than SATURDAY, SEPTEMBER 7TH.

WEEKLY PRAYER MEETING.

FROM September onwards the weekly prayer meeting will be held on THURSDAYS, from 4 to 5 p.m., instead of Mondays at noon. The first meeting will be on September 5th, in the Board Room of the Mission House.

At each meeting one of the Secretaries will give special information of the Society's progress and needs abroad and at home.

At five o'clock tea will be provided (a box being placed on the table to defray expenses), when opportunity will be given for conversation with any missionaries able to attend.

ALMORA CHRISTIAN FAMILIES.

II.—THE MAHES SINGH FAMILY.

THE second family about whom I will write is Mahes Singh's. He is the son of one of the priests at the sacred temples at Mathura, and brought up in the very heart of idolatry. When young, he ran away from home and enlisted, changing his name from Maheshwari Datt, his Brahmin name, to Mahes Singh, the Ragput form of it, as Government objects to Brahmin soldiers. While in the army he was converted and baptized by the name of Paul. He came to Almora in charge of a flock of sheep, with a letter to my father requesting that he might be taught. My father provided him a teacher, and he made great progress, being most diligent. Then he was put on as a teacher in some of the lower classes in the school.

He is now our village evangelist, and has shown his devotion to his Lord and Master in many ways, both among Christian and heathen.

He was married after a time to Lydia, the eldest girl in our orphanage, who was a convert from our Bazaar School, and has shown by her consistent Christian life how genuine her profession was. She is one of our Bible Zenana workers, and is an earnest and true seeker of souls for Christ. She and her husband were for many years in charge of the girls' orphanage, and filled the post very faithfully till it was thought better to remove them as their family was growing up. Their eldest daughter, Pyari (Beloved), was a most promising and sweet child, and a very hardworking student, but she got brain fever and was taken from them, leaving an open wound in the hearts of the parents which has never been healed, and came near wrecking their faith in God. Lydia says the one thing that saved and comforted her was trying to explain to her sorrowing heathen sisters that God was love, and that He could do nothing but what was right.

Sundari (Beautiful), the second daughter, is true to her name, and is an honour to her school and to her home training. She passed her matriculation at Almora, and has been helping in the Mission work ever since at a merely nominal pay. She has now chosen to take up medical work, and is studying in Agra. She is her parents' right hand in everything and a sweet Christian girl.

Timtaus (Timothy), the eldest son, is a student at the Ramsay College still, and we hope he may become a great help in the Mission as a teacher and preacher. This is his father's ambition for him. Taramani and Indomati, are still studying in the girls' school, the former going up for her matriculation. The youngest boy, Nawin Chand (New Moon), is the pet of the family, there having been so many girls since the first boy, two of whom died from brain fever after short illnesses. A boy is the joy and pride of an Indian parent's heart, even after they have become Christian.

Mahes Singh and Lydia display a fine example of a truly Christian home where the desire and aim of both is to devote their lives to the good of others, chiefly in teaching the truths of the Gospel, and at the same time bringing up their children to a bright earnest desire to do and be good.

The rule of the home is to live as in God's sight, quick

enables them to overcome these, for they know where to get the needed help.

Mahes Singh is always ready to give a helping hand to any seeker after the truth and to anyone in trouble, and never grudges time or strength to forward the work he loves better than any other earthly object. His great desire and constant prayer is that the young of the Christian families



THE MAHES SINGH FAMILY.

and willing obedience to their parents, a readiness to give a helping hand in all good things, and to study with all their hearts. The family prayers are not hurried over, but made a time of blessing and refreshment, in which all take part. The Bible is the greatest treasure and well read and pondered over; and, of course, love and peace rule in the house. Of course they, like all of us, have their weaknesses and failings, but the grace of Christ

and those in the Mission schools, may grow up true and capable, prepared to take up the work more ably which has been begun by their predecessors, and who are now beginning to feel the weight of years. Families like these exert a very strong influence over their heathen neighbours simply by exemplifying what the love of God can produce in our homes and lives.

MARY BUDDEN.

A GREAT LOSS.

DEAR MR. THOMPSON,—I am very sorry to inform you that my dear colleague, the Rev. Joseph John, died on the 13th inst. of heat apoplexy. The season has been unusually hot in Madras this year, and Mr. John complained of fever and difficulty in breathing on the morning of the 13th. A medical practitioner was called, and he prescribed for him. After taking the medicine Mr. John quietly fell asleep and never woke—it was the sleep of death!

The *Hindu*, the leading non-Christian paper in South India, concludes its remarks on the death of Mr. John in these words:—"His death has caused an irreparable loss to the members of his family, to the large circle of friends, to the Madras native Christian community, and to the London Missionary Society, with which he was connected." I endorse every word of that.

Mr. John was the son of Christian parents, members of the Persewaukum Church, Madras. He gave his heart early to Christ and determined to devote his life to the evangelisation of India. After receiving a good education in our Teachers' High School under Mr. Hall, he joined the theological class, and came out with a splendid character for amiability, diligence, and preaching power above the average. He joined me at Salem about twenty-seven years ago. He was stationed at first in the town of Salem, and then for many years in the out-station of Namkal. He often accompanied me in my preaching tours through the Salem district, and was always cheerful in the midst of discomforts and trials, bearing everything patiently for the sake of making known the Gospel to his countrymen. When I was transferred to Madras in 1886 he was one of the two evangelists who accompanied me, and his services in this city have been simply invaluable. He was physically strong and full of energy. He was well acquainted with all phases of Hinduism, and hence was able to represent the Gospel in such a way as always to command respectful hearing. He wrote a good many useful tracts and pamphlets in Tamil, and while I was in England he took my place in conducting the *Message of Truth*. He was always popular among the native Christians, being both eloquent and striking in his sermons. He was ordained two years after coming to Madras, and received his salary for years from Messrs. Phillips and Perry, of Weston-super-Mare and Bristol. Latterly he received a part of his salary from the friends at Williamstown, Victoria, Australia. He died at the age of forty-seven, leaving a widow, but no children.

The death of my dear friend and colleague has caused me a great sorrow, and our work in Madras has suffered a great loss—a loss, I fear, which will be felt for a long time to come. There is not a man at present in our Tamil Mission who can fill the place of our departed brother, and there is no prospect of anyone being able to do so for some time to come. The ways of Providence are indeed mysterious to call away one so

eminently useful in the prime of life! We must not repine, however, for we know that God does all things well. He teaches us by His death that He can do without the best worker, and still carry on His work. This reminds me of the inscription on Wesley's tablet in Westminster Abbey:—"God takes His workers, but carries on His work." Under the shadow of this death the words of the Master come home very forcibly to me—"I must work the works of Him that sent me while it is day; the night cometh, when no man can work."

With kindest regards, I am, yours faithfully,

Madras, June 18th, 1895.

MAURICE PHILLIPS.

Rev. R. Wardlaw Thompson, Foreign Secretary, L.M.S.



A PEEP AT THE KUMAON MISSION.

BY J. E. BUDGETT MEAKIN.

THE work of the London Missionary Society in Almora and the surrounding district has a most interesting history, for it was established not only at the request, but also on the financial guarantee of three or four European officials resident there, headed by the late Sir Henry—then Captain—Ramsay. Since the time it was established by the late Mr. Budden, now five-and-forty years ago, it has grown most promisingly, and to-day includes all the usual round of Christian agencies in this land. In addition to schools for boys and girls, boarding-houses, women's home, orphanage, and hospital, the list includes a flourishing and well-managed leper asylum, out of 121 inmates of which 94 are Christian.

To the visitor from the plains the conditions of work among the hill-folk have many peculiar features, due in the main to the comparatively light-hearted and independent character of the people, though in some measure, no doubt, to their village life in invigorating air amid hills and valleys. In the Christian colony, chiefly resident in the Mission compound, the majority of whom have been brought up under two generations of Buddens, these features are particularly noticeable. For instance, while I was there one of the periodical Mission picnics was held some four miles from town, to which were invited over a hundred native Christians of both sexes and of every age, not omitting a nursing in a basket, and a dandy full of bigger babies. Arrived at the appointed spot, cauldrons of curry and rice were heated, from which the plate that each had brought was filled and filled again. Later on came gamcs, such as "clumps" "tirza" "geography class," "fox and geese," &c., in most of which all but the oldest and youngest of both sexes joined, in a way which promised great things for improved relations as time goes on. The whole party seemed more like one large family than anything else.

On another occasion, that of the anniversary of the local Indian Christian Association, the leading young men made

tea, and did the honours of refreshment in the course of a very pleasant evening. Beyond the fact that the women sat on one side, and the men on the other, there was little to distinguish it from such a gathering in England. Both girls and boys sang part-songs in a very creditable manner, especially as the whole thing had been got up by native Christians alone.

Miss Budden being in England this year, the women and children are under the charge of Miss Hewlett, of Mirzapore, the village work falling to the share of Miss Turner, who is getting to be looked upon by the people as a "pahári," or mountaineer—one of themselves—so much has she grown at home in local dialect and custom. When Miss Budden returns she hopes to be free to push forward the work into Bhot, along the borders of Thibet. Miss Meachen, who is also stationed here, and looks after zenana work, is also at home.

Weaving, tailoring, boot-making, carpentering, &c., are carried on by the inmates of the various institutions with success, and the proceeds, together with those of a working party among the local English ladies, realise annually a considerable sum towards the work. Designs and materials being obtained from England, some really artistic productions result, which, with other things, specially imported, furnish an annual sale. The native girls themselves, who do some of the work, rank first in this art in the report of the inspector of the North-West Provinces. Several of the girls have taken the Dufferin medical diploma at Agra, and one of these is now taking a full course in Edinburgh.

I regret I am not able to say what I should like about the schools, especially the Ramsay college, because I was there in vacation; but the excellent results in the past show the sort of work done. The Rev. G. M. Bulloch is now in charge, and has been for the last few years, after half a lifetime spent in Benares. Besides the boys' schools, the lepers are in his special care, so he has his hands full. On Sundays he holds one English service at the Union church, except when some chaplain visits the place: then the service is held in the church. Mrs. Bulloch takes what share in the work among the women her health will permit. Ex-pupils from Almora are to be found in positions of trust in many other parts, several in connection with mission work, for the local opportunities are few. The way in which football and other English sports are kept up is splendid, and, under the direction of Mr. Johori, the headmaster, considerable progress has been made in singing. Christian Endeavour meetings for the boys, and King's Daughter meetings for the girls are well attended; while in connection with these the Scripture Union flourishes, for there are many earnest ones among the native church. The need for temperance work has not been felt, for the community is a totally abstaining one.

ADDRESS BY A SAMOAN QUEEN.*

O GOD, to Thee be thanks; by Thy love and guidance alone have we been able to gather together to-day, and it is good that to Thee we present our thanks.

To the captain of the mission steamer we also offer our thanks. To those servants of God, the white missionaries [Messrs. Cooper and Goward], we also give thanks, as well as to the Samoan pastors who are here to-day.

We have had no such gathering as this for many years, but the love, the care, the watchfulness, and the power of our God have enabled us to meet together like this. In God's Word there are many admonitions with which we may rejoice our hearts. I have chosen one for you to-day; it is Psalm ciii. 1—2, "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." I say to all of you in this great assembly to-day that this is what is right and becoming for us to do. I do not know if we all rejoice, but God sees our hearts, He knows; He sees my heart, and knows how truly I rejoice. I had not intended to speak to-day; I thought the whole service would be conducted by the English Missionaries and the Samoan pastors, and then again I felt I could not keep silence, because of the great joy I felt in my heart.

It is easy to give thanks—we all do it; from the little child to the oldest among us, we are accustomed constantly to give our thanks to one and another for what they do for us, but to *bless* God with all our hearts is a very different thing. It is only for some very precious thing that we use this word *bless*; but to-day I bless the Lord with my heart and soul for all His benefits to us.

There is another word to which I should like to direct your attention; it is in Psalm cxxxiii. It says: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" These words are well known and understood by us all. Each one of us holds a Bible in our hands, and we are not ignorant of the meaning of such familiar expressions. We who have gathered here to-day have come from many different places, but we are able to meet as brothers, and it gives me great joy in my heart. We know that although Manua is a small group, yet we form part of God's great world, in which all men are brothers.

We think much of our kingdom and Government; we know we are respected, and take our place among the peoples of the earth; yet our kingdom is as nothing before the Kingdom of Christ. That is the one kingdom which shall never pass away, the Kingdom of Kingdoms. "Blessed is the people whose God is the Lord," was the message given us by the missionary several days ago, and how true that is we know. It is not outward display that shows the true prosperity of a people, but it is those people who give to Christ their hearts, and live godly lives, who shall be truly blessed, and who shall know true prosperity. I often tell you all in Manua, that if we follow God's leading and obey His laws, no harm of any sort can come near us, for His protecting care is over us.

* Delivered by the Queen of Manua on the occasion of opening a new church in the capital town of the group. May 26th, 1895.—Reported by Mrs. W. E. GOWARD.

I would like now to give a word of cheer and comfort to the missionaries and pastors who are here to-day. I will remind you of the words no other than of our Saviour Christ, when He was about to leave the world and ascend to His Father. His last command was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." We know that our missionaries here (Mr. Cooper and Mr. Goward) have obeyed Christ's command, and we thank them for it. They have left their own native land and come amongst us, not for wealth, not for position, but that they might obey Christ's commands, and teach others how to love and serve God.

boast. Who gave us the strength and wisdom with which to do the work? It was God. Only by His help have we been able to accomplish the work. The words of David are mine this day: "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee" (1 Chron. xxix. 14).

And now I will give many thanks to you all; my heart is very full. May God send His blessing on the new mission steamer, and watch over it, and guard it from harm; may He also be with the captain, and all on board. May God bless the missionaries and their wives who are with us; also the Samoan pastor,



A SAMOAN HOME.

This is a day of rejoicing, because to-day we consecrate our new church to God for His work; we are very pleased on that account, but our pleasure is greatly added to by the presence of the English missionaries. It is not an easy thing to render obedience. We all have to do it, however; children have to obey parents, the members of a family have to obey the head, even members of a government have to obey their superiors. These, our missionaries, have obeyed the highest of all commands, and that is the reason they are amongst us to-day.

We have great joy and pride in our hearts as we look on this new church which our own hands have built, but let us not

and their wives, and the chiefs and those in authority—men, women, young people, and little children; may God bless us every one.

My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples, and to us each and all: "Love one another." How can a people be blessed if God's Word is not obeyed? And this is His special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey Him, and then will true blessedness come to these islands of Manua.

FROM THE SECRETARY OF THE WATCHERS' BAND.

MANY are doubtless looking forward to the Founders' Week Convention, to be held in the City Temple, September 21—27, and are hoping to attend and to receive inspiration and stimulus. But if the meetings which will be held are to fulfil their highest purpose, they must be prepared for by prayer, and while only a limited number can enjoy the pleasure of being present, there are none but may avail themselves of the precious privilege of intercession, and so help to make these meetings a time of refreshing and blessing to all who take part, and a fresh starting-point of quickened missionary zeal and of renewed consecration for all who are interested in the Society's work.

OUR friends will be glad to know that a W. B. meeting has been arranged for in connection with the autumnal session of the Congregational Union at Brighton. The meeting will be held on Wednesday, October 2nd, at 3.0 p.m. The Rev. William Pierce, of New Court Chapel, Tollington Park, London, will preside. The Revs. James Chalmers, of New Guinea, and C. G. Sparham, of Hankow, will represent the foreign side of our movement, while the home side will be represented by the Rev. W. S. Houghton, of Birmingham, and the Hon. Secretary.

APART from the large number of ministers and Delegates who are interested in the movement, and who may be expected to attend, it is especially hoped that all of our members and friends who reside in Brighton and the surrounding district will do their best to make this meeting successful, and will themselves be present, if possible. Very earnestly do I ask that this meeting also may be particularly remembered in the prayers of all our "Watchers."

THE following report of a W. B. meeting should be suggestive to branch secretaries who wish to know how to make their gatherings interesting and helpful:—

"Our quarterly meeting was held last night. South Africa was the topic. The leading features of the meeting were a Bible reading on 'Watchers of the Bible'; short papers on 'Missionary Work in South Africa'; and 'The Matahele and the Gospel'; an exhibition and explanation of native curios, and geographical features from a L.M.S. map. Prayer was offered for missionaries, native teachers, and lay helpers, for mothers, and for young men, and a chain prayer on behalf of the children. Including the service of praise, the meeting occupied an hour and a quarter."

REGARDING the W. B. Circulating Library referred to in my last month's Notes, I am pleased to report that good progress is being made. I hope we shall be able to make a commencement with about six hundred volumes, and am assured that such increased information will produce enlarged interest.

THE library will help to make our members intelligent 'Watchers.' It will be of great service in the preparation of papers or addresses for meetings. Sunday-school teachers and superintendents will be assisted in bringing missionary work before their scholars; working parties will be kept interested in the missionary enterprise. Full particulars will

shortly be issued, by which it will be seen that the best missionary books can thus be supplied to our members at a cost of one shilling per annum for twenty-four, or one halfpenny per volume.

JAMES E. LIDDIARD.

NEW BRANCHES.

		COUNTRY.	Secretary.
<i>Branch.</i>			
Birmingham (Soho Hill)		IRELAND.	Miss F. Clutterhuck.
Dublin (York Street)			Mrs. T. Aylward.

LIFE OF REV. A. ARUMUNAYOGAM, OF ATTOOR, NEYOOR DISTRICT, TRAVANCORE.

(EDWARD WOODFORD.)

I WAS born of heathen parents, at Colachel, a small seaport in South Travancore, in August, 1834. My father was a teacher, and my earliest recollection is being taken by him to this school, when I was five years of age. My mother died when I was young, leaving three children, of whom I am the eldest. My father, who was an intelligent man, suffered many wrongs at the hands of the Sircar officials, for there was no justice in the country before the missionaries came, and partly because he saw that Christians were protected by the missionaries, partly because he felt the truth of Christianity, he, with all his household, renounced heathenism, and placed himself under Christian instruction. Rev. C. Mead, who was then the missionary in the Neyoor District, kindly took me into his Boys' Boarding School, where I began my studies in English, and there I was found of Christ, and gave my life to His service. The school at that time stood where our medical missionary's hungalow now stands, and in the compound north of the school there grew some high indigo shrubs. I, with a few boys, used to hide in these shrubs, and have a quiet prayer-meeting, and, as Jesus found Nathaniel under the fig tree, so my Lord found me among the indigo shrubs, and chose me for His service.

After a time I went to study at the Nagercoil Seminary, which was then under the care of Rev. J. O. Whitehouse. I was there for six years, and during this time I received much help from my teacher, Rev. C. Yesudian, who was a pious and godly man. He used to gather together a band of us boys, and, after having prayer with us in his own house, would take us to the surrounding villages, where we proclaimed the joyful tidings of salvation. Under him my zeal increased, and I was baptized, joined the Church, and stood out publicly on the Lord's side. My time in the seminary was a glorious one, never to be forgotten.

In February, 1851, I took up work in the mission as a teacher in the Boys' School, at Neyoor; and, after Mr. Mead's retirement, I was under the care of Dr. Leitch, that good missionary, who was accidentally drowned at Muttam. After his death, Rev. F. Baylis made me an inspector of schools and evangelist, and for ten years I was travelling

all over the Neyoor District, examining schools and preaching the Gospel. My labour at this time was greatly blessed, and many precious souls were redeemed, whom we esteem as our peculiar treasure. The difficulties and oppositions we had to endure were very great. There were no roads in the country, and the Sudras and high caste people, being full of hatred, one Sunday, while returning from a congregation, some men set upon me, smashed my umbrella, knocked me down, and would have killed me, but just at that time some



THE LATE REV. A. ARUMUNAYOGAM.

friends were approaching, and I escaped. We had no redress in the Courts at that time.

I was married in the year 1854, and lived a happy married life till 1884, when my dear wife died—our Lord's Supper day—just after the service. When I went to the service she seemed all right, but when I returned she was insensible. Rev. I. H. Hacker, who was presiding at the service, came and prayed with us all, and every possible help was rendered, but in the eventime she died. She left me

with four children, all of whom have been a great comfort to me; one is a police inspector, another is a schoolmaster, another is the wife of a good Christian medical evangelist, and my youngest is studying at present, and I hope he will grow up to be a useful servant of God. The second son I named Edward, in memory of my good friends at Woodford, Essex, who have supported me for many years as their teacher, Edward Woodford. These friends at Woodford have been very kind to me, have often written to me, and sent me tokens of their regard. May the Lord bless all the members of that place, and crown them with success. After a time I married again, and my wife has been a very great help and comfort to me, for she has taken the lead in helping and teaching the women in our congregations.

In the year 1866, Rev. J. Mullens came to Travancore, as a deputation from the Honourable Directors, to see the progress of the work. It was then decided by the Committee that pastors should be ordained to take charge of congregations which were rising to self-support, and others also should be set apart to assist European missionaries who were not able to meet all demands in consequence of extending work. Accordingly I was chosen by my missionary, and was among the first four Native ministers ordained in Travancore. The others were Rev. C. Yesudian, my old teacher, who did a great work at Tittuvillei, and died some years ago; Rev. Devadason—a Brahmin convert—the first pastor of Nagercoil Church, who died some years ago; Rev. S. Zechariah, the pastor of the Neyoor Church, and myself. After my ordination, Mr. Baylis sent me to take charge of the work at Attoor, and the northern part of my district. When he sent me he made use of the following words:—“Make all these congregations self-supporting pastorates, and then return.” These words astonished me, because that seemed an impossibility; but I have found them to be a sweet prophecy. They are not self-supporting yet, but progress has been made, as will be seen from the following statements:—

When I went the people numbered about 200, now there are 3,200; the congregations annually raised about 30, now they raise 900. Then there was scarcely an educated agent, now there are many well-educated and intelligent Christian workers, while from 12 Church members we have now become nearly 500. For all these signs of God's blessing I offer to God my humble and hearty thanks.

I have latterly suffered from weakness of eyes, and am not so strong as I used to be; but while I live I hope to work for my Saviour and Lord.

This faithful servant of God died on May 16th, leaving behind him a beautiful memory of a true life for Christ. I have worked with him for eighteen years, and feel it was an honour to know him. May God raise up many such to do Him service in India.

I. H. HACKER.

THE FORWARD MOVEMENT IN THE C.M.S.

BY REV. J. F. T. HALLOWES, BIRMINGHAM.

THE great missionary societies are object-lessons to each other, and their annual reports embody facts full of suggestive teaching for all. A clear note of advance sounds from this year's narrative of the Church Missionary Society, from which our L.M.S. may receive encouragement and help. Surely, when God has so markedly blessed a sister society, it is His will that other great kindred organisations should profit by the blessing which (if they are willing to receive it) will inevitably overflow to them.

Now it is a very remarkable fact, probably quite unparalleled in the history of foreign missions, that from October, 1887, to October, 1894, the number of missionaries belonging to the C.M.S. increased from 333 to 634, in both cases exclusive of wives; the number of single lady missionaries advancing from 32 to 193. Thus the whole staff of missionaries has been nearly doubled in seven years.

During this time a singularly bold policy has been followed, and followed successfully. No suitable candidates, no qualified missionaries, have been refused *on financial grounds*. The Committee believed that if the candidates were really God-sent, God would also send the funds to enable them to go. How thoroughly the daring faith of the Committee has been vindicated by results is abundantly clear from the financial part of the Report. The total receipts in the year 1894-5 have amounted to £272,000, exceeding by more than £20,000 those of any former year. Thus the Committee has been encouraged to reaffirm a policy so signally blessed.

Now this Forward Movement in the C.M.S., which is nearly twice as old as our own Forward Movement, has a message of cheer for the L.M.S. The two inspiring principles of this phenomenal advance have been faith and prayer, practical faith and persistent prayer. The reception of so large a number of would-be missionaries during the last seven years, and the continuance of this policy in spite of the heavy financial deficit of a year ago, must have demanded faith of a very high order. Such faith was certain to inspire prayer like itself, which in turn, by the blessed retaliations of one grace on another, would react upon the spirit of prayer, greatly quickening this. The "Gleaners' Union," an association for prayer, somewhat similar to our own "Watchers' Band," has effectually focussed innumerable scattered rays of prayer.

Now whatever we may learn in detail from this progressive policy of the C.M.S., it surely should encourage us not to allow a temporary difficulty to change our programme for one of a less heroic order. God has allowed our Centenary to embody a crisis in which our visible resources are not equal to our necessities.

Certainly if we could we would have kept the crisis out of the Centenary. "If its shadow must fall at all on our

Society (we would have said) let it not diminish our joy when we are celebrating a hundred years of fruitful service in many lands." But God's thoughts are not ours. The Centenary without the crisis would not have taught us the same lessons of humility, faith, and prayer as the Centenary with the crisis is calculated to do.

Amidst the shadows of the Centenary stands that band of Christian students who have completed their training for work in heathen lands. They are ready to go, but our Society is not ready to send them, because our churches have not yet reached the needed point of financial liberality. *Their* consecration does not falter, *ours* does. How can we look them in the face! What if they should be sent as a missionary deputation to our churches, missionaries in will, self-denial, and faith, and only not missionaries in fact because our churches withhold the necessary supplies? Let them be sent! While waiting they would be working, and they might accomplish more even than veterans from the foreign field; for they would be living proofs, not of the victories of the workers abroad, but of the failures of the churches at home. They would not be pleading so much for themselves as for the heathen, and would sound the note which must be sounded long and loud through England, the note of humiliation that so small a modicum of the means of Congregational churches has passed into the coffers of our L.M.S. St. Paul at Philippi had a vision of a man of Macedonia standing beseeching him, and saying: "Come over into Macedonia and help us." May our churches be disquieted by visions of these heralds of the Cross, who are saying: "Send us over into the heathen lands," until the needful sums for their passage and maintenance are forthcoming. To do this some of us must give self-denial a larger meaning.

Dr. Pierson says: "You have read of the self-sacrifice of the Carthaginian maidens, when they cut off their raven ringlets that they might be braided into bow strings for Hannibal's archers; or of the Tyrian maidens, when they sacrificed their golden hair for cordage for the Tyrian navy. I tell you solemnly, that the cords of enterprise by which this Gospel is to be carried to the ends of the earth are woven out of the very fibres of human hearts. You cannot make them out of gold and silver, or braid them out of commercial interests, or twist them out of public enthusiasm. They are woven on the loom of personal consecration in the secret place with God."

A self-sacrifice defined by a keener-sighted faith, and accompanied by a more general and intense spirit of prayer, will bring us victoriously out of the present crisis, enabling us not only to send out the remnant of the hundred new missionaries, but so to act that these may be but the advance-guard of a much larger host. Oh, that the call of this crisis may be heard as a call from Christ Himself! *He* is speaking through it to churches and individuals alike. To be deaf to this crisis is to be deaf to Christ Himself.

CHILDREN'S CENTENARY DEMONSTRATION AT THE CRYSTAL PALACE.

AS young people have, for many years, done so much towards providing funds for the maintenance of the Society's work, and have specially distinguished themselves in the raising of special offerings for the support of the missionary ships, it was only fitting that they should have a day set apart for rejoicing during the Centenary year. This

provinces. The gathering at the Crystal Palace was confined almost entirely to London Sunday-schools, the exceptions being Redhill, Luton, Biggleswade, and Bromley (Kent).

The first event of the day was a choir competition in the Concert Hall, at 12.30, the judges being Mr. Luther Hinton and Mr. Horace G. Holmes, who have rendered good service at other children's demonstrations organised by the Society. The choirs were restricted to twenty-four scholars (treble



SERVICE OF PRAISE ON THE ORCHESTRA.

[From Photo by Negretti and Zambra.]

day fell on Saturday, July 27th, arrangements having been made from the Mission House for a gathering at the Crystal Palace. Happily, the tendency to wet weather of the preceding days, and the despondency of the forecasts on the Saturday itself, were altogether set aside by the realisation of a fine and breezy day. It is to be regretted that the demonstration could not be of a more national character, but it was found impracticable to arrange for excursions for children from long distances from London. There have, however, been many demonstrations for young people in the

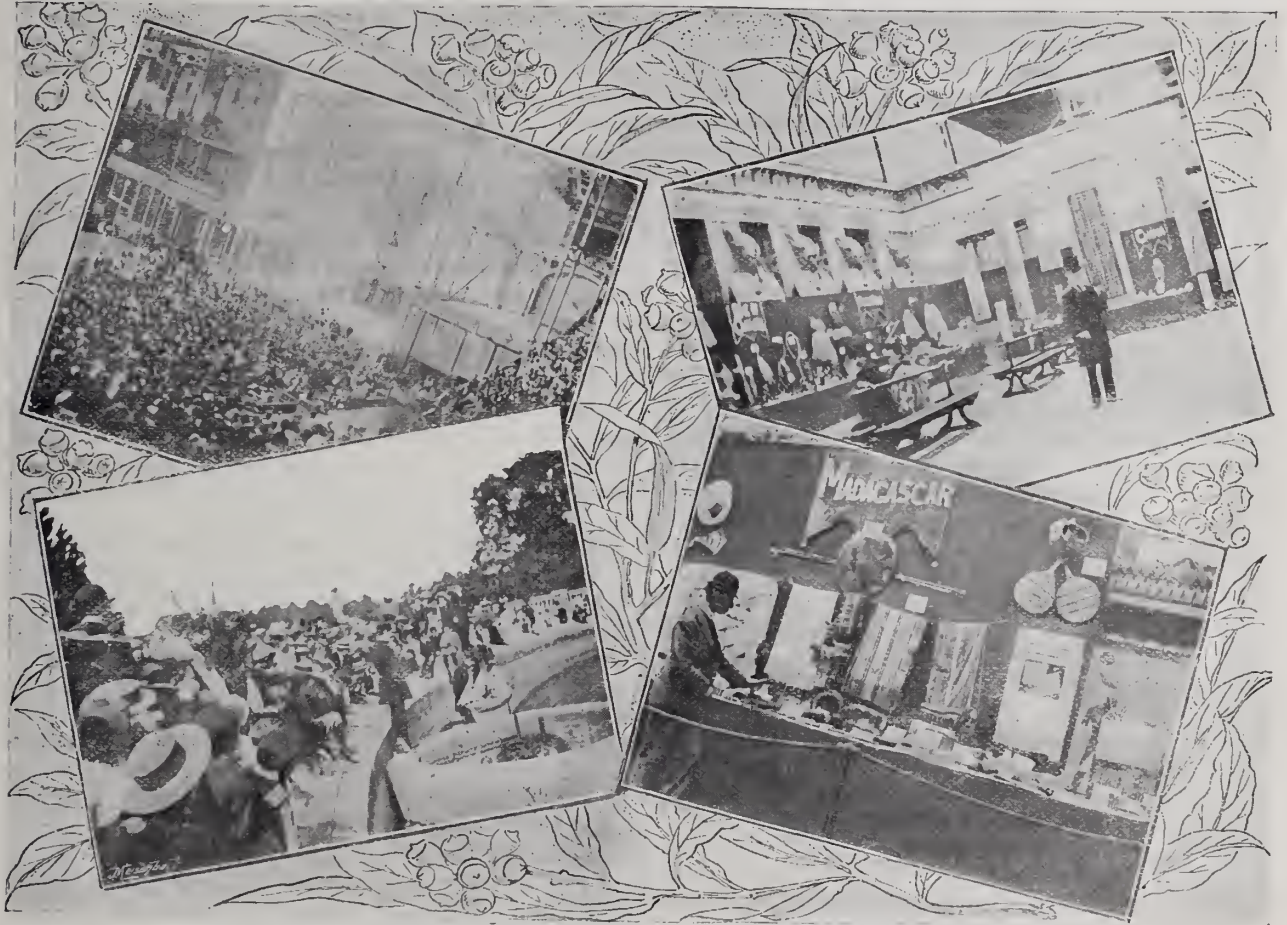
and alto), with two tenors and two basses (teachers or friends), the conductor in each case belonging either to the school or to the church with which the school is connected. The test pieces consisted of two hymns from the Society's Missionary Hymnal—viz., either "The Fields are all White," or "March, march Onward," and "Who is this?" the latter being compulsory. No accompaniment was allowed. The following choirs competed:—

Enfield, Christ Church (Conductor, Mr. Stanley Woodfield); Forest Gate, Congregational (Conductor, Mr. S. M.

Wilson); Kentish Town, Congregational (Conductor, Mr. H. Gebhart); Bishopsgate, Congregational (Conductor, Mr. T. H. Winny); Bromley (Kent), Congregational (Conductor, Mr. J. W. Medwin); Bermondsey, Jamaica-row (Conductor, Mr. John Morgan); Clapton, Chapman-road (Conductor, Mr. Geo. Lake); Dulwich, Emmanuel (Conductor, Mr. C. Traylor); Victoria Docks, Union (Conductor, Miss L. D. Foster); Shefford (Beds), Union Ch. (Conductor, Mr. C. Harwood).

contest between the second and third choirs was very close. The hymn which all choirs were required to sing was undoubtedly a stiff test, and the effort of the first-prize choir was a splendid display of part singing for so young a choir. The points upon which the judges laid special stress were time, tune, expression, and the proper pronunciation of words. A centenary medal was presented to every member of the competing choirs.

Commencing at one o'clock, four half-hour addresses



VARIOUS SNAP SHOTS.

[From Photos by Negretti and Zambra.

Certificates and prizes, consisting of books to the value of £4, £3, £2, and £1 respectively, were awarded to the following in order of merit:—(1) Kentish Town; (2) Bromley; (3) Christ Church, Enfield; (4) Chapman-road, Clapton.

The competition was on the whole a creditable one, and the attentiveness of the competitors was highly commendable. The victory of the Kentish Town choir was by general acclamation conceded to be an easy win, but the

(illustrated by dissolving views) were given in the Theatre by the following missionaries:—Rev. G. A. Shaw, on "Pioneering in Madagascar"; Rev. G. H. Bondfield, on "China and the Chinese"; Rev. J. G. Hawker, on "Scenes in South India"; and Rev. S. J. Whitmee on "Pictures from Polynesia."

At three o'clock, a model of the s.s. *John Williams* was launched in the basin of the central fountain in the grounds, and addresses dealing with the efforts of the young people

in collecting for the ships, and a description of the first successful voyage of the new ship, were given by the Rev. Stanley Rogers, of Liverpool, and the Rev. R. Wardlaw Thompson.

At four o'clock a service of praise was held on the Handel orchestra, Mr. Hinton conducting, and Mr. Holmes presiding at the organ. The rendering of various hymns from the Hymnal was very effective, about 1,500 children and leaders taking part. The singing was again marked by very close attention to the conductor. The full programme was as follows:—"March Religieuse" (*Gounod*), the Crystal Palace Orchestra; hymns, "The Whole Wide World," "O Lord of Heaven," "God make my Life," "A Message to the Nations"; overture (to second part), "The Light of the World" (*Sullivan*), the Crystal Palace Orchestra; hymns, "The Fields are all White," "Who is This?" "Crown Him with many Crowns," "Saviour, sprinkle many Nations"; "Finale" from "Reformation Symphony" (*Mendelssohn*), the Crystal Palace Orchestra; hymn, "Pass the Word along the Line"; Doxology.

In the Egyptian Court a valuable collection of missionary relics and curiosities from the Society's Museum at the Mission House, with others lent by missionaries, were effectively displayed, the character of each exhibit being clearly shown on separate cards. Special interest attached to the personal relics of the martyr of Erromanga, lent by one of his sons. These included a telescope presented to John Williams by Lady Trowbridge, and the watch and chain which he had hung up in the cabin of the *Camden* before he landed on the Island and was killed. The congratulatory scrolls from Central China, and a quantity of native-made lace just brought home by Mrs. Wills from Madagascar, were greatly admired. Altogether this interesting exhibition comprised upwards of 2,000 objects, and was well representative of the different fields in which the Society has laboured, and of some of its most prominent agents.

The multifarious attractions of the Palace, especially the Somali village, and the African exhibits, afforded abundant scope for a very enjoyable day.

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S.S. "JOHN WILLIAMS."

A LETTER FROM HER CAPTAIN.

Taû, Manna, Samoa,

May 27th, 1895.

DEAR MR. COUSINS,—The surf roars incessantly along and over the reef edge fringing the long stretch of sandy beach opposite to where we lie at anchor, rolling steadily in the continuous swell of the Pacific. The head of Taû (2,300 ft.) caps the great swelling dome of tree tops, which, rising from immediately behind the belt of cocoa-nuts along the shore, forms the background to the scene presented to us on board the ship. That belt of cocoa-nuts holds nearly all the life of the picture, dotted in houses,

cottages, and groups of people, seen through verdant vistas of the trees, passing and re-passing through and amongst their long grey stems. Near the centre of this belt a break in its continuity sets and frames, central and conspicuous, the one chief and prominent object of the whole scene, visible from afar and affording the leading mark for approaching mariners—a large, long, and beautiful white building, with broad open space surrounding, enclosed by a level white parapet or low wall. And that, chief and most beautiful, is the new Christian church of Taû. Six miles off are two other islands (seen from the church), Ofu and Olosenga, whence, up to twenty-two years ago, continually did come in canoes, fighting men, raiding and slaying along this strip of shore. Just now, indeed, the men of Ofu and Olosenga are coming over—three large boats and two canoes crowded with people; but they are coming up to the house of the Lord at Taû, and in their boats they bring now their women and children, their Bibles and hymn-books, and their offerings in kind to the feast of brotherly love with the Taû people at the opening and dedication of their new church. And, as the bell rings, now we see the people from either extreme end of the long straggling village threading their way slow and steady, in and out among the cocoa-nuts, towards the church in the centre. There is a verger at each door, with a long fly-flapper in hand, like a staff of office, who directs their order of entry as they approach; and, after a short time, as the second bell sounds, the whole congregation seem to have assembled, but we soon see important additions coming along in slow and stately processions. First, a long string (we count thirty-eight) of native pastors and teachers, all clothed (as far as can be seen in the distance) exactly alike in pure white, and every man with his book, or books, and umbrella. Then, after an interval, another long string (forty-two), chiefly women, of visitors from a neighbouring village, attired in full native gala costume, consisting of numbers of fine mats and wraps, and a profusion of wreaths and coronets of real and artificial flowers—a procession of waving colours, but each figure having a certain uniformity of decoration, stamping them as members of that particular party. And then, after a longer interval still, the royal procession, headed by the Queen (Miss Margaret Young), attired in a brilliant picturesque medley of European costume and native decoration, rather doll-like, yet withal not untasteful, except it be the cream silk sunshade; and, following at respectful distance, twenty-seven girls and women in semi-native decorative costumes, their uniform consisting of a cloak or ample shoulder cape, flying loose, of a very brilliant blue material. And so ended all that was visible to us, from the ship, of the Taû Church dedication service. I was to have been there, but, unfortunately, when the time came, the surf was too high to venture a landing, and the weather otherwise unpropitious for my leaving the ship. Messrs. Cooper and Goward, who are conducting the service, will no doubt give you an account

of the same. There comes to us, however, above and between the creakings of the rolling ship, the rustling of the breeze in the tree tops, and the loud roar of the surf, the voices of praise from out the great white church; and, while their service proceeds, we have our own little Sunday morning service in the saloon, at which we ask God's blessing on them. And so "From island to island" we bring glad tidings and the messengers of peace and goodwill, and are privileged to see something of the growth and progress of the Kingdom of God. —With Christian regards, dear sir, to you and yours, Yours sincerely,

Rev. Geo. Cousins.

EDWD. C. HORE.

PRESENT POSITION OF THE SOCIETY'S MISSIONS IN CHINA.

IN consequence of the startling news from China of the massacre of C.M.S. missionaries, and in order to ascertain the exact position of our own agents in South and Central China, and to allay the anxiety of friends in this country, an inquiry was sent by cable to Hong Kong (for repetition also to Amoy) and to Hankow, an assurance being at the same time given that the missionaries were free to act as circumstances might render necessary. We give below the replies and also—

EXTRACTS FROM CORRESPONDENCE SHOWING THE IGNORANCE AND DISTURBED STATE OF NATIVE FEELING.

1.—Rev. J. Stonehouse, Peking, dated June 14th, 1895:—

"The outcome of the late war will only have a very indirect beneficial effect, as far as I can see. At Tung Au (only forty English miles from Tientsin), every month during the war, official placards have been posted, stating great victories over the Japanese, killing thousands, capturing hundreds of prisoners, seizing thousands of rifles and hundreds of cannons. Some of these despatches have been brought by special government messengers from Peking. The people think the Japanese have been beaten off. At Shêng-fang, where we have converts, thirty miles from Tientsin, six weeks after the peace Treaty had been signed, I was asked if I was on war business, and was told that a big battle had been fought only a few days before with loss to the enemy. My presence also seemed to rouse an angry feeling. I was followed through the streets by a hooting mob, and cries of 'Beat the foreigner.' I did not come to any harm; it was simply unpleasant. The pride and ignorance (I do not know which is greater) of the Chinese is vast and very pitiable. I fear the war will have made little impression for good. War is not going to renovate China, but I believe the steady proclamation of the Gospel and the infusing of Christian principles is doing so, and will do so more and more. This will be apparent in the next two generations."

2.—Dr. Griffith John, Hankow, dated June 11th, 1895:—

"A telegram from the telegraphic office at Chengtu informs us that all the foreigners have left.

"We have just sent off a telegram to Owen, of four words: 'Is your position safe?'"

"I expect that the Chung-king missionaries will leave, and come down here.

"I don't know what all this means. I have every reason to believe that the Viceroy of Sze-Chwan is at the bottom of it, and if that be the case, there can be no doubt that the Peking Government is implicated.

"Will the riots spread, and reach us? We have our fears. We have every reason to fear that there is trouble in Yun-nan and Kwei-chou. It looks as if the Chinese were demented. Will write more fully by next mail.

"What I feared at the beginning of the war has come at the close. Thank God, I am still at my post."

3.—Dr. Griffith John, dated June 17th, 1895:—

"On Tuesday, the 11th inst., I sent a telegram to Chung-king, consisting of four words: 'Is your position safe?' Claxton next day wired back: 'Rumours growing; position uncertain; officials acting.' I wrote on the following day, advising them to run no serious risk, to keep their own eyes and ears open, and not put too much confidence in official promises. I also promised them a very hearty welcome at Hankow should they be compelled to leave Chung-king for a season. I have heard nothing further from them; but it is my hope that the action of our ministers at Peking will put Chung-king out of danger, and make it possible for all the missionaries to remain there with confidence.

"There are rumours of riots having broken out elsewhere. Here everything is so far quiet; but the combustibles are all around us, and nothing but the spark is required in order to have a grand conflagration. But God is *over* all and *in* all.

"My chief concern is about the future of China. The officials are demented, and the people are as sheep without a shepherd. 'Truth is fallen in the street, and uprightness cannot enter; yea, truth is lacking; and he that departeth from evil maketh himself a prey.' The recent war seems to have done nothing towards bringing the officials to their right mind. I think the feeling among us is one of utter disappointment with regard to the results of this struggle. Hunan is as closed as ever; the scholars and gentry are as proud and self-satisfied as ever; the mandarins are as venal, untruthful, and treacherous as ever.

"Still, we do not despair. God is on our side, and His purposes must be ripening. We must not accept these riots and oppositions as the signal of defeat, but regard them as a solemn trumpet-call to advance. 'It is my duty. Look up! Look up!' These words were often on the lips of Dr. Morrison in his day, and they are often on my lips these days."

TELEGRAMS SENT AND RECEIVED SINCE THE MASSACRE OF C.M.S. MISSIONARIES:—

Telegram to Rev. T. W. Pearce, Hong Kong:—"News distresses. Act as necessary. Directors endorse. Inform Amoy. Reply."

Mr. Pearce replied:—"Amoy wires all well. Canton quiet."

Telegram to Dr. Griffith John:—"News distresses. Act as necessary. Directors endorse. Reply."

Dr. John replied:—"Central China quiet."

REASSURING LETTERS RESPECTING CHUNG-KING:—

1.—Rev. A. E. Claxton, Chung-king, June 18th, 1895:—

"We have had a very anxious time during the last three weeks. Rumours have come pouring in on us, while accredited facts have been quite bad enough.

"Dr. John wired on the 11th, asking if our position was safe. We wired to him on the 12th as follows:—"Rumours growing. Position uncertain. Officials acting."

"On the 13th, our situation became so critical that each Mission decided on making preparation for removing ladies and children, and the only C.I.M. lady here at the time, left on the 14th.

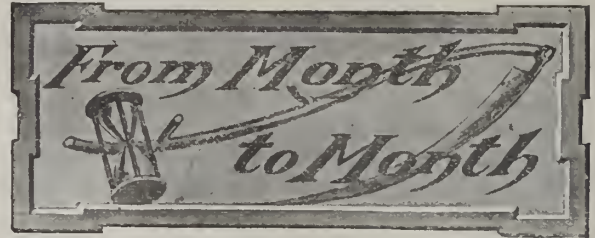
"Many boats full of missionaries from up river have passed through on the way down.

"The Friends' Mission and our own agreed to share a boat, one of their number only staying to look after the rights of the Mission. I was deputed to go with ours, Mr. Owen staying to watch our interests here so long as it should be of any use. We moved a few things on to the boat, and got ready to start on Saturday afternoon, the 15th, when matters suddenly began to look brighter. An edict came which threatened death to anyone found circulating 'bad tales.' Our officials, who have worked together very well, redoubled their vigilance and activity, and now the critical situation is, if not quite passed away, at least suspended for a time."

2.—Dr. Griffith John, Hankow, July 1st, 1895:—

"Thus Sze-chwan is almost denuded of its missionaries and missions. I hope Chung-king will escape unhurt, but we shall soon see. What a strange country China is! A riot in Chengtu is the last thing we should have looked for. It has come like a bolt out of a clear sky.

"I hope you will not allow this to dishearten you. I believe that it will be among the all things that work together for good. The cause is to be found in the report that Chengtu was to be opened by the Japs to foreign trade, and the Upper Yangtze to be opened to steam navigation. The Viceroy, Liu Ping-Chang, is anti-foreign to the backbone, and is bitterly opposed to foreign intercourse. He is, no doubt, at the bottom of the present anti-foreign demonstration in Sze-chwan. How far he is working in harmony with Peking it is impossible to say. My own conviction is that he is not alone. The movement is not anti-missionary, but anti-foreign, and the meaning of it is to keep the foreigner, whether merchant or missionary, out of China. This being the case, it cannot succeed. The foreign Powers must take it up, and put it through. The result will be, I have no doubt, the further opening of Sze-chwan and all the provinces to the Gospel. God is in it all. Let us have faith and patience. The Divine resources are infinite."



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

A FEELING of intense horror and indignation has been aroused by the news of the terrible massacre of missionaries of the Church Missionary Society and the Church of England Zenana Missionary Society, at Whasang, near Kucheng, a city about 100 miles from Foochow. Without any warning—although at the end of March the city of Kucheng had to be "fortified" in expectation of an attack from the same rebels—a party of about fifty men, said to be members of a secret revolutionary society, calling itself the Kolai, or Vegetarians, attacked the sanatorium of the C.M.S. at Whasang, on August 1st. The miscreants set fire to the buildings, and murdered the Rev. Robert Warren Stewart, Mrs. Stewart, Miss Nellie Saunders, and Miss Lena Irish, governess, all of whom were burnt in the Mission-house; Master Herbert Stewart, whose skull was fractured; Miss Gordon, speared in the head; Miss Topsy Saunders, speared in the brain; Miss Bessie Newcombe, speared and thrown from a precipice; Miss Marshall, whose throat was cut; and Miss Flora Stewart, who died of shock. The two Misses Saunders are Australians; Miss Flora Stewart was the daughter of the rector of Little Stukeley, Hants, who buried his eldest son the day after the massacre. Mr. and Mrs. Stewart had five children with them, and three others are in England. Of the five one was killed and four were wounded, the baby having its eye gouged out, and subsequently dying from its injuries. Miss Codrington also was wounded, but escaped with her life. The Rev. H. S. Phillips witnessed the massacre from a distance, but was powerless to render help. He succeeded in getting away to Foochow with Dr. Gregory and Miss Hartford. It is clear that this act of brutality was carefully planned, and the authorities are accused of being cognisant of it; for, though there were as many as a thousand soldiers at hand, no effort was made to restrain the rebels. It is hoped that the prompt action of the British Government, and the strong expression of public opinion, may lead the Chinese Government to take steps to stay this outburst of hatred against foreigners, and to protect the latter. By the death of Mr. Stewart the C.M.S. has lost a most experienced and successful missionary

On behalf of the Directors of our own Society, the earliest opportunity was taken of expressing very deep sympathy with the C.M.S. in this terrible ordeal. We report elsewhere the position of affairs at our own South and Central China Mission stations.

“We are going quietly with our work,” writes Dr. Griffith John, on July 1st, “and having much to encourage and inspire. The congregations of yesterday were very large, for the afternoon; with the ther. standing at 95° in my study, we had our large chapel crammed from the pulpit to the front door. It was very hot, but it was an inspiring sight. Such are our Sunday congregations. Our daily congregations are also very good, and many listen most attentively.”

SINCE peace has been restored, Miss Kerr has resumed her visitation of the native women. Early in June she went into some of the poorer lanes of the native city for the first time for a year, and was not hooted or “crowded” as immediately before the war. Peace also opened the door for her to go to Yensan with Mr. Murray. The work among the women there, she says, is most interesting. Miss Roberts, she found, was much beloved by them, and they were consequently prepared to like any foreign lady, though they were critical at first. There is far more work to be done than any one woman can overtake. Enough has been done to prove that a great deal more should be done at once. A good old woman, a member of the Ma Chia Kao Chapel, was glad to go with Miss Kerr as companion and helper without any payment. Her manservant was also a member of the church. The Lord has blessed him very much since he came to serve in the ladies’ house, and he preached Christ with his life and with his lips everywhere they went. “One dear old blind woman at Yensan,” says Miss Kerr, “interested me intensely. She was about seventy years of age, quite blind and very poor, but she was one of the happiest Christians I have ever seen. After a long talk about how the Lord had led her to Himself many years ago, through a native preacher whom Mr. Lees sent there, and who is now in glory, I said to her, ‘You are a very happy old woman.’ ‘Yes,’ she replied, ‘there is not a sad spot in my heart; the Lord Jesus has loved me so much.’ And she lived her praise. Her mouth was literally full of the praises of the Lord all the day long. In prayer she quite broke down, and wept on one occasion as she told the Lord He did not use her to bring sinners to Him, while she was never done telling everyone of His salvation and love. And yet I found that at least two in her own house had been led to Christ through her teaching and life. Such a loving, bright Christian makes one hope in God. He who so taught this one can and will teach others.’

INDIA.

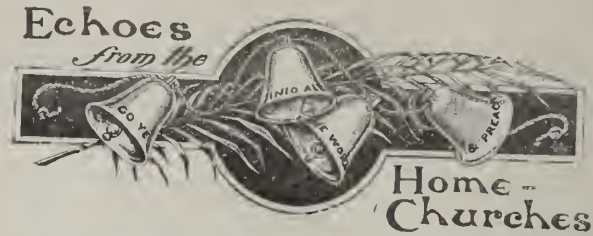
IN the Society’s Centenary Report the FIFTY YEARS advance made in the Mission at Calcutta is OF ADVANCE briefly reviewed. “The progress made at AT CALCUTTA. such a centre of work as Calcutta is not easily estimated from year to year. The operations of the Mission are spread over so wide an area, and are so varied in character, that the result does not show in any marked degree. It is, however, interesting and encouraging to compare the report of the past year with that given at the time of the Society’s Jubilee. Fifty years ago there were seven European missionaries in Calcutta, all men, one of them pastor of the Union Church, and they had six native workers associated with them. There were three small native churches at Krisnapore, Ramakhalchoke, and Gangrai, and the Bengali Church at Bhowanipore had been formed in the previous year with fourteen members, all of whom were either agents of the Mission, or their wives, or theological students under training. Work among heathen women and schools for heathen girls find no mention in the report. The number of boys’ schools connected with the Mission was twelve, with 666 scholars. To-day the number of male European missionaries is only eight, of whom two have charge of English churches. But in every other respect there has been a very great advance. Five ordained native ministers and thirteen catechists are now in the service of the Mission. The Bhowanipore Church has a membership of 133, while the total membership of the churches connected with the Mission is close upon 500 (474). The work in the South Villages, which constituted the chief field of rural evangelisation, and which was then confined to Ramakhalchoke and Gangrai, has developed in many directions. The Bhowanipore Institution and other schools for boys contain 2,098 scholars; and work among heathen women has become so important a part of the Mission operations that there are now four European lady missionaries on the Society’s staff, and two others maintained by the Bengal Auxiliary. These ladies are assisted by thirty-eight Bible-women and Zenana teachers. They have 855 girls under their care, and are in constant communication with a large number of heathen women.”

SOUTH SEAS.

THE MANUA THE Rev. E. V. Cooper, referring to his visitation of the Manua Group of Islands in the new steamer, says that visitation work will be a thousand times more pleasurable and more efficiently helpful with the steamer than it was with the barque. Last year he spent seventy-two hours in going from Tutuila to Manua in the barque, whereas in the recent trip they went up against wind and sea in ten hours. This year the steamer took them to each island and anchored close in, remaining at each place until the visitation work was done. Hence the people have felt

it to be more of a visit, and that they have really been visited by the Mission ship as well as by the deputation. This was not possible under former conditions. All the natives who saw the steamer were delighted with her, and he (Mr. Cooper) cannot speak in too high praise of her. Capt. Hore, too, he says, left nothing undone that would conduce to the comfort of the visitors, or further their particular work, whilst everything on board was done in such a way as to draw forth every commendation. Mr. Cooper continues: "Our Manua visit was as satisfactory as it was full of interest, and that small Group is to-day without doubt the brightest spot in our Samoan Mission. The Queen is a sincere Christian girl, and rules as such, trying to lead her people in paths of peace and righteousness. Her address (an extended report of which appears elsewhere) was given at the opening of a new church in the capital of Manua in the presence of 800 or 900 people, and was delivered extemporaneously. Our vessel afforded passages from Leone to Apia to two Tutuila Roman Catholic priests, who greatly desired to visit Apia, but had no opportunity of getting up save by open boat. They asked for the favour, and Capt. Hore graciously acceded thereto, and we have so given proof of the noble Catholicity which we feel we represent, and of which our century-old Society has ever been a conspicuous example."

ON Thursday, July 18th, the s.s. *John Williams* returned from her long run to the North-West out-stations, which she safely and satisfactorily accomplished in forty-four days. The Rev. John Marriott says that: "It would certainly have taken the barque ninety days to accomplish the same round, for the winds have been light all the time. The ship has done splendidly. Miss Schultze, Mrs. Marriott, and myself have been the workers ashore on the sixteen islands we have visited. The work on the whole is being done by our teachers very well. . . . What a splendid captain you have for this bonny ship. May he be spared many years for this service." Captain Hore reports that he had completed his round in forty-four days, visiting every one of the stations, and giving the deputation an average stay of twenty-seven hours at each. All went well, and good health was maintained on board throughout. Teachers and people were delighted with the ship; and the only discomfort the deputation had was the quickness with which they passed from one station to another. He says that they have sometimes scarcely had time to recover themselves from the excitement of one visit before finding themselves on another island. It has been very literally "from island to island." The Pacific is, indeed, a wonderful region. Everywhere the most prominent feature and landmark is the church. Sailing directions may be briefly put thus:—"Steer for the church, and look for the pastor coming off in the boat. He is generally the first and best man to give any further information."



A MISSIONARY STRAWBERRY BED.—The following pleasing note has come from the Manse, Halesowen, Worcestershire, addressed to the Home Secretary:—"I have much pleasure in sending you the sum of 12s. 3d., being the proceeds of my missionary strawberry bed. The bed was only planted last year, and I have sold 33 lbs. of fruit to my friends. I should not have believed, unless I had experienced it, that the gathering in and selling of the strawberries could have given me so much pleasure. I have quite enjoyed it, and look forward to doing the same again next summer.—Yours very sincerely, MINNIE PLANK."

THE CHILDREN'S DEMONSTRATION AT SHEFFIELD, on August Bank Holiday, was favoured with a glorious day, and was a great success. The gathering was held in the open air. There were nearly 2,000 children singing in the afternoon. They partook of tea, as did also 900 adults. Rev. Jas. Richardson and Mr. Chambers spoke. Several ladies sang a hymn in Hindustani, and children sang an action song. Fifty ladies and gentlemen were dressed in costumes representing various heathen lands; and in various ways, Mr. Andrews (to whose exertions the success of the demonstration was largely due) by speech, and these friends by dress and action, illustrated most interestingly the terrible need for the Gospel in heathen lands, and the ways in which our missionaries carry on this work.

CENTENARY CELEBRATION AT WALTHAMSTOW.—The three Congregational churches in this town united to celebrate the Centenary. A united sale of work was held at the Town Hall, stalls being furnished by each of the churches. Rev. S. Conway, B.A., presided on the first day, when Mrs. Wadrington Byrne, the wife of the member for Walthamstow, formally opened the sale. Mr. Conway called attention to the special connection of Walthamstow with the Society in the past, a former pastor of his church (Rev. J. J. Freeman) having been secretary of the Society, and the schools for the sons and daughters of missionaries having been commenced at Walthamstow. The refugees from Madagascar, fifty years ago, were also residents in Walthamstow, and one of them was buried in the burial ground of the old chapel. On the second day, Mr. W. E. Whittingham presided at the opening by Rev. A. N. and Mrs. Johnson. The Revs. R. D. Cooper and M. Hotherington took part in the proceedings. The net result of the effort was £169 0s. 6d., making, with previous gifts from Walthamstow friends, the total of £307 18s. 6d.

The London Missionary Society has lost a true friend through the sudden death of Mr. Robert Mackay, of Inverness, the father of its Madagascar missionary—Mr. James G. Mackay, the medical member of the Antsihanaka Mission—and an earnest worker on the Society's behalf. Mr. Mackay was of a family of mark in and about the Highland capital, and was greatly respected by his neighbours. By them he is greatly mourned and will long be remembered.

NEWS FROM OUR STATIONS

PERSONAL NOTES.

CHINA.—We regret to hear that Mrs. Bennett, though perfectly well during the voyage to China, has developed a throat trouble of so serious a character that Dr. Bennett has had to take her to Shanghai for further advice.—Mrs. Macgowan having been again attacked by fever, Mr. Macgowan proposed to spend the summer at the new sanatorium at Foochow, whither also Dr. Fahmy and Miss Miller were going.—Ng A Choy, whom the Chinese Government is sending to Japan as Ambassador, married the daughter of a former native pastor of our Society in China. From the magazine of the Presbyterian Church of England we learn that Ng A Choy's father (Ng A Choon) went to Singapore from Canton. In Singapore he (the father) married a Straits-born Chinawoman (a "Baba"), who, through the influence of the first wife of Mr. Hoot Kiam, an earnest Christian, was led to Christ. Ng A Choon was nominally a Christian, but he did not identify himself with the Chinese Christians in Singapore. His wife, Lean Neo, was a decided Christian. The family by-and-by returned to China, and Ng A Choy was a pupil in the C.M.S. School in Hong-Kong. He then came to England and studied for the Bar. On his return to China he held several important legal posts under the British Government in Hong-Kong. Then he went to Tientsin, to be legal adviser to the Viceroy, Li Hung Chang, who has been for years gathering round about him the most capable men in the Empire. Ng A Choy has not made a profession of Christianity, but his wife is a Christian.

INDIA.—The Rev. G. M. Bulloch reports an interesting circumstance as having recently happened at Almora. He was specially asked to be present at the daily morning service of the church among the lepers, as the members wanted to have a day of special prayer in connection with the Centenary of the Society, of which he had told them something already, and about which they wanted him to tell them more. The service was a helpful and inspiring one, the prayers being pertinent and short. Besides his own address, Babu Bond, the caretaker, made a short address, in which he compared the L.M.S. to "the grain of mustard seed, which grew and waxed a great tree." It was a pithy address, which finished up with this affecting statement: "We are but poor, dependent, suffering lepers, and have nothing to give but that which we do without. We did without our food on the 10th of this month (June), and now bring the amount which it would have cost, Rs. 13 14a., as a gift to the L.M.S. on its Centenary. And we all to-day pray the Lord to bless our gift, and the Society to which we owe so much." (This is a translation of the closing paragraph of the address.) "I have had a good many lessons," adds Mr. Bulloch, "and received a good deal of inspiration in this unique church among the lepers, and it would appear that I have not come to

the end of my lessons yet. And might I not send on the lesson to some of the sister churches I had the privilege of seeing not long ago in England? When you have made your gift, pray over it, ask God to bless it, and that will help to cleanse the gift of all worldliness and selfishness, and niggardliness, and make it all the more fit for the Master's use."—The Rev. A. W. Young sends from Calcutta the following remarkable cutting from the *Indian Christian Herald*:—"In an article, entitled 'Sir Charles Elliott and the Missionary Conference' (the reference obviously is to a Darjeeling meeting), our contemporary of the *Amrita Bazar Patrika*, whose right to represent Hindu religious feeling is unquestionable, delivers himself as follows on the attitude of Hindus towards the Bible and its Central Figure, Christ:—"If Sir Charles Elliott has any ill-feeling towards the Hindus because of their contempt for the Bible, we are glad to be able to assure him that his notions are erroneous. Sir Charles Elliott has probably never read a Hindu religious book, but there is scarcely an educated man in India who has not read the Bible. It is impossible for a Hindu not to feel a profound respect for the Bible. But the real fact is, that every true Hindu is a believer in Christ also. . . . There is not a true Hindu all over India who does not believe in the *avatar* of Christ. Indeed, in the matter of devotion to Christ, the Hindus and Christians are on a perfectly equal level. There cannot be the least objection on the part of a Hindu to pray, 'Save me, Father, for the sake of Jesus Christ.'" This remarkable deliverance must impart an epoch-making character to the week, and furnish a confounding conundrum for the humiliation of every stirrer-up of the insensate cry that missions have been a failure."

MADAGASCAR.—The Rev. J. Pearse met with a warm welcome on his return to Fianarantsoa.

AFRICA.—The Rev. A. J. Wookey, writes from Lake Ngami:—"Our Chief, Sekgome, has returned, and came up to us on the road. He was riding with a lot of men, and got off his horse and rode on the wagon, and there we outspanned, and he had some tea with us. He seemed very pleased with his visit to Khama and with the teaching of schools there. He apologised for his having vetoed my putting teachers amongst the Makobas, and told me to do as I pleased. But he says he shall remove with his town to be as near to us as possible. I told him I should build at his town and should look out a place, and as soon as he made a move I should begin. He wants a school, and then our printing and other work will, I hope, be set agoing. He seems quite a different man. I hope that he may continue to improve, and that the work will go on."

SOUTH SEAS.—The Rev. J. H. Cullen while away from home visiting two villages in Mangaia early in June was saddened by the news of the death of Taurae, an old teacher at Oneroa. He was educated in Samoa under Dr. Turner and did good service in the North-West stations and afterwards at Oneroa, but had retired for some time. He was a magnificent specimen of a native Christian—not learned, but very earnest and devout. He had much influence with the people, and helped Mr. Cullen greatly at the commencement of his work in Mangaia.

PROGRESS AT ANANTAPUR.

THE joys and the troubles of mission work are strikingly blended in the report furnished by Mr. Hinkley, of Anantapur, South India, a mission district containing a population of more than 300,000 people. On the one hand there has been rapid and most promising growth, for the movement among the Malas in the Gooty district has begun to extend to this district also. Nine out-stations are now being worked as against four last year, and the Christian community has been nearly trebled. But this has at once brought the

but as each teacher has the ordinary work of a school, working according to educational rules during the day, and the gathering of the elders for worship and instruction at night, while the villages themselves are several miles apart, it will be seen how impossible it is to continue, however zealous our workers may be. This help to the poorest and most despised of India's children implies, for some time, an appeal to the liberality of English Christians, so that each community may have its own teacher. The occasional words of one who in the course of a year should visit several hundreds of villages are by no means sufficient to uproot their old falsehood and



SCHOOL HOUSE IN THE STYLE OF A NATIVE HOUSE. THE FIRST IN THE ANANTAPUR MISSION DISTRICT.

missionary face to face with the problem of the supply. More workers must be found if the movement now begun is not to go back. Mr. Hinkley writes :—"I am in the sorest need of four such workers to-day, and must see a large number of people on the eve of sinking back into their former ignorance and wretchedness unless these men are forthcoming. Imagine the pain and discouragement of being informed that, with the present state of the Society's funds, no advance of work is possible! One village, desirous of embracing the truth, has been content with occasional visits for months past. Five others have but two teachers between them ;

establish them in the faith. At first, especially, must there be a daily ministration of the Spirit through some faithful soul. It would be disastrous for them to learn the name 'Yesuwami' (Lord Jesus), and merely use it as, until recently, they used those of Ramaswami or Durgamma, with neither love, faith, nor intelligence. And yet there is great danger of this unless we can station a worker among them who by his life shall daily witness to the truth." Not only are funds required for the maintenance of native teachers, but also, in the first instance, to help the people to erect places of worship. The cost of these is not

great ; £7 or £8 suffices to provide for their modest needs ; but they are so poor that even this sum is quite beyond their means. During the past year one such place was provided through the kindness of a friend. It has been erected at the village of Poteroy, and has already proved a means of grace. "If the building had no other end than to stand as a witness, in a land where everything to the outward eye seems so foreign to and untouched by Christian influences, it might be worth its cost. When one finds eight to ten temples to heathen gods and goddesses in a little town of 400 or 500 people, it is surely desirable that there should

nam, formerly a district out-station of the Bellary Mission, and known to many in consequence of the conversion of an intelligent goldsmith, Sitarama, more than twenty years ago, as the result of reading a copy of the Scriptures. Readers of the Bellary reports will remember how the Christian life has been maintained, and the Gospel has been witnessed for in that place by Sitarama and by the labours of the Bible-woman Bhagyamma. Mr. Hinkley now has this place under his care, and he writes :—"Strange to say, some of the nearest friends and relatives of Sitarama himself, including his wife, though believing, were never baptized.



THATCHED SHED, USED AS CHAPEL, WITH CONGREGATION.

be a visible sign of something better. The erection of this one building has given rise to a confidence in the permanence, stability, and success of our work which is surprising. People have come from far and near to see it, talk about it, and take part in Christian festivals. Even if nothing more, it has made people wonder, think, and remember, which is no slight aid. At the time of its opening, twenty-seven adults and nineteen children were baptized amid great rejoicing after months of preparation." The work of the mission is almost entirely as yet among the Pariah (or Mala) people. The exception is at the town of Bukkapat-

Only this year have we had the joy of receiving in baptism one of his oldest friends—Mullappa—who, with Sitarama, believed at first and abandoned idolatry, but has hesitated to take the final step these twenty years. Alas ! he knew the consequences as we do not. Since baptism not one of his children has brought him so much as a plate of rice, although he is poor and too old to work, and they in comfortable circumstances."





THE Moravian Brethren began their Mission among the Dchuko negroes of Guiana in 1847. These negroes are the descendants of escaped African slaves. But the first missionaries met with an unfavourable reception, and the negro chief declared that Christianity was only for the whites; for the blacks witchcraft was best, and neither he nor his people would ever give it up; a decision which met with loud applause from his assembled subjects. But the Brethren did not desist from their efforts to convert the bush-negroes; a remarkable native missionary was raised up in the person of John King, whose history forms a chapter in the romance of missions. In 1889, the successor of the former chief issued orders to his followers that all idols and witchcraft were to be cast away, the true God alone was to be worshipped; marriage must be kept inviolable; and men must no longer beat their wives. The first Dchuko negro was baptized in 1894; he was a former sorcerer. At present the Mission is being carried on actively, and with the most favourable prospects.—*Der Missions Freund*.

“LOVE, forgiveness, these are things which the Pahouins cannot understand, nay which even scandalise them,” writes M. Allegret, from his station at Talagonga, in the French Congo. “They cannot understand renouncing a vengeance, and when a hostile village kills one of their people, it is not the death of their relation or their friend which they feel the most, but the insult which they have received. The father of one of our pupils came one day to ask that he might have his boy back for a time, for, said he, ‘I am growing old, and before I die I should like to tell him all about our quarrels, that he may know who they are who owe us corpses.’ To forgive a relation some little things, that may be allowed, but to forgive an enemy, what madness!”—*Journal des Missions Évangéliques*.

“THE other day, I reached our station of Bito, just at the moment when three men had been killed in a neighbouring village; one had been shot, the other two had had their heads cut off. I told them the story of Cain and Abel, and when I had finished, the chief said to me, ‘We had promised you to be men of peace when you built this house of God here, and we wish to keep our promise. If we had mixed ourselves up with the affair in that village there would have been some of us slain as well; this time you have saved our lives, and we wish to listen to you and become the children of God.’ Is it not an encouragement thus to see the arm which was uplifted to shed blood arrested because there are just three men here, three in a district larger than twenty departments of France, who have said on behalf of their Master, ‘Thou shalt love the Lord thy God with all thy heart, and thy neighbour as

thyself!’ And you will understand what joy I take in my itinerating tours, when I find almost everywhere such a real interest in the things concerning eternal life.”—*Journal des Missions Évangéliques*.

“BEFORE I leave the village, I go all over it, and it is then that I come into the closest personal contact with the inhabitants. In some obscure corner of a hut I find a man or a woman almost naked, with their feet or sometimes their necks passed through a hole in a great log of wood; they are prisoners of war who are awaiting the moment when they will be exchanged, if the *palabra* or feud is arranged, or murdered in rage if it is not. Or it may be that it is a woman who is thus being punished by her husband. Almost always they bring to me those who have ulcers, those who have been wounded in the last battle; they lead me to those who cannot quit their mats, stricken with evils of every kind. And in face of all these moral and physical miseries, my heart is filled with an infinite pity; and I seem then to hear a voice murmur, ‘And Jesus went about all the towns and villages, preaching the good tidings, and healing all manner of sickness and all manner of disease among the people.’” —*Ibid*.

“AND God is granting us a great encouragement; you will praise Him with us; a breath of Divine renovation is passing over our youths and over the young people of a neighbouring village. I have long hesitated to speak of it, for I dread so much anything like a flash in the pan; but I must have your sympathy in our hopes. Many have come to me, one after another, saying, ‘We wish to come out on God’s side, baptize us!’ ‘And how did you get this desire?’ ‘For a long time we have been wishing to be the children of God, our hearts had no peace, and now we can wait no longer.’ I went on questioning them until I felt that I was in the presence of the Great Missionary who carries on His mysterious and blessed work in the depths of the heart.”—*Ibid*.

WHAT a deep moral transformation is wrought through the work of the missionary may be instanced by the case of a young African who had listened to the teaching of one of the Swiss missionaries among the Ma-Gwamba. He came with tears to the missionary, bringing him £15, and said, “This is part of the price which I received in Kimberley for a diamond which I had stolen. I cannot keep it any longer, and I will bring the other £5 as soon as I have earned it by the work of my hands.”—*Allgemeine Missions Zeitschrift*.

To be a robber is no disgrace among the heathen tribes of the Bara, in Madagascar; they regard thievery as a very respectable way of earning one’s living. “Why should we not steal, if we can get cattle?” they ask. A Bara was relating to me that he had recently been out on a raid and killed one of his enemies; and as a sort of excuse he added, “We Bara are made so, that we rob one another and kill one another.”—*Norsk Missions—Tidende*.

“AT the beginning of our report,” writes one of the Rhenish missionaries from Borneo, “the name of Pangelak deserves to

be written. Its name marks the place where human heads used to be collected and prepared by the 'head-cutters,' under the belief that the soul of the man who has been murdered by one of these professionals must hereafter be a servant to him or his employer in the underworld. These customs belong to the past, but the people are still for the most part in the thick darkness of heathendom. About two years ago, some men from Pangelak came to learn about the message of the Gospel, some echoes of which had reached them. What they heard and saw they carried home and announced to their friends. Others kept coming and asking to hear more; till at last we were moved ourselves to visit their village. I found more than I expected, a real active movement. We appointed two teachers, who were most joyfully received. In a few months twenty-three persons were baptized as the first fruits of the Mission. When we revisited the place in the following November, we found an active healthy church life, under the skilful guidance of our native evangelist, Samuel."—*Berichte der Rheinischen Missionsgesellschaft.*

AN important mission-work among the Chinese in Borneo has lately opened up to the missionaries of the Rhenish Society in the station of Banjarmasin. The Chinese emigrate in great numbers to Borneo, and, as most of them acquire the Malay language, they are accessible to the missionaries through that medium. A house has been opened for weekly preaching, and a Chinese evangelist engaged. Already seven Chinamen have offered themselves as candidates for baptism.—*Ibid.*

PERHAPS there is no more interesting mission at present anywhere than that which is being carried on in Uganda. "We read," says the *Church Missionary Gleaner*, "of 1,000 baptisms during the past year, of 130 native evangelists, of 185 stations, of 200 buildings for public worship in the country districts, and of an average of 4,000 worshippers daily and 20,000 on Sunday (not including the capital)." Among other striking facts recorded are the following—that the chiefs throughout the country are building a church for each tribe, and providing it with a glebe; that between 30,000 and 40,000 of the people are now able to read; that the churches are so crowded that many are unable to find entrance to them; that 10,000 of single Gospels and Acts have been sold during the year; and that in Mengo (the capital) alone an average of twenty-five adults are being baptized every week. Under circumstances like these we cannot but rejoice that Uganda is to remain under a British protectorate, and that a railway is to be made to it from the coast.—*Free Church of Scotland Monthly.*

A GERMAN lieutenant—Count von Gotzen—has recently made a journey which is said to rival those of Stanley and Cameron. He has traversed the region between Albert Nyanza and Tanganyika, and has discovered a lake larger than the former of these, with a great river flowing out of it and falling into Tanganyika. The lake is at an altitude of 5,000 feet above the sea, and is surrounded by mountains, some of which are 10,000 feet high.—*Ibid.*

THERE is no missionary story so wonderful as that which can be told of the Moravians. They began work in the West Indies in 1732. A year later ground was broken by them in Greenland.

Then came missions to the North American Indians in 1734, to Surinam in 1735, and to Labrador in 1771. And since then they have opened stations in Africa, Central America, Australia, Tibet, Demerara, and Alaska. They were the first to publish a missionary magazine. This appeared in 1790; and when, in 1890, a second century was entered on, it reported 133 stations and 47,573 baptized adults, with 350 missionaries and 1,660 native helpers. The most remarkable thing connected with all these facts is this, that the home church has only 27,287 communicants—that is, 20,000 fewer than are being ministered to abroad. Every member is required to contribute to the support of foreign missions, and the average amount given by each is £1 1s. a year. Well may it be said: "When all other branches of the Church shall do what is done by the Moravians the world will soon be won for the Master."—*Ibid.*

IN Japan the Greek Catholic Church is said to have 22,000, and the Roman Catholic Church about 50,000 adherents. Of the Protestant churches, the Presbyterians lead with 72 churches and 11,126 members; the Congregationalists come next with 70 churches and 11,079 members; then the Methodists with 101 churches and 7,586 members; and the Baptists with 27 churches and 2,146 members. There are said to be 3,000 Japanese in San Francisco, largely young men. It is possible that now this enterprising people will begin to scatter over the nations as freely as the Chinese have been doing, of whom, it is calculated, there are 100,000 in the United States alone.—*Ibid.*

THE Rev. W. B. Douglas, B.D., of the Irish Presbyterian College, at Puerto, Bay of Cadiz, addressed the North London Presbytery at its July meeting, giving an interesting account of mission work in Spain. It began forty years ago, when a profession of Protestantism was punishable by exile. A few conversions occurred even then; and the exiled Protestants gathered in Gibraltar, and there formed themselves into a congregation. At the revolution of 1868 they obtained permission from General Prim, the leader of the Republican forces, to live and preach the Gospel in Spain. For a while the mission work then carried on excited much interest; but the interest partly died away when it was discovered that the Gospel did not at once secure social reforms and comforts. But little companies of Protestants remained in every large Spanish town as a fruit of the mission work of that time. Two Presbyteries were formed, in Madrid and in Andalusia. There are now ten congregations in the Southern Presbytery (Andalusia). The Roman Catholicism of South Spain is ignorant and superstitious in the extreme. The trinity in which the people believe (if a person sneezes, appeal is made to the trinity to prevent misfortune) is made up of Jesus, Mary, and Joseph! Immorality is fearfully prevalent; and political corruption reigns unchecked. At each general election the mayor or alcalde of the town suspects, he says, that so-and-so and so-and-so, the chief opponents of whatever Government happens to be in power, are bent on creating public disturbance. He therefore shuts them up in prison. After the election he discovers that his suspicions were "unfounded," and sets them free. By such simple means the Government secures its majority. But the leaven of the Gospel is working, and with the usual happy results: a changed heart creates a new life. Some sailors on board a man-of-war in Cadiz became Protestants. Their commander allowed them to meet by themselves for worship in a corner of the ship. They became noted for loyalty to discipline and duty; and when the commander wishes some difficult work to be undertaken, he says now, "Send me one of those Protestants."—*Presbyterian Messenger.*

KESWICK, 1895.*

LORD, whose power divine we trace
 In this fair sweet resting-place,
 Pour on us Thy heavenly grace,
 Let us know Thee near.

As around us mountains stand,
 Compass with Thy guardian hand
 Every feeble pilgrim band,
 On our homeward way.

Thankful hearts we lift to Thee
 Who hast led us graciously
 To this hour, o'er land and sea,
 Kept and helped and blessed.

At Thy Mercy Seat we pray
 For dear brethren far away,
 Bearing through the long-drawn day,
 Burden, heat, and strife.

Shield them from all harm and ill,
 May their hearts in Thee be still,
 Grant them, if it be Thy will,
 Many sheaves to bring.

Every promise in Thy name
 For our changeful needs we claim,
 Thou who always art the same,
 Christ our all in all.

Till from fear of parting free,
 Where no sin nor death shall be,
 Lord we gather unto Thee,
 Safely home at last.

 THE GRANDEUR OF THE BRITISH NATION.

“**W**HY is it God has caused the white sails of our vessels to dot every ocean in the globe? Why is every sea furrowed with the keels of our merchantmen, which have been called ‘the fittest avenue to our palace-front?’ Why has He given us that gigantic force of expanded vapour which we have made our slave? Why has He enabled us to seize the lightning by its wing of fire to flash our humblest message through the hearts of mountains and under oceans? It was not for no purpose that God has given us such powers as these. We are not intended to be the accumulators of the world’s riches, nor the carriers of its burdens, nor the manufacturers of its goods; we are not to be the beasts of burden

* Lines written by Mrs. Muirhead, of China, for a gathering of missionaries and friends connected with the London Missionary Society and the Friends’ Foreign Missionary Association, at Keswick, July 25th, 1895.

of the world, but we are to be the evangelists of Christ. Our greatness depends upon it; does not depend upon our coal, or our iron, or our gold, or our vast factories, or our flaming furnaces, or our mighty ships, or our victorious armies. But our force—the grandeur of the British nation—lies in the faithfulness and righteousness of its sons; and if they be faithful and righteous they will not neglect the last command received from their Saviour, Christ—they will carry it out, and they will know that God’s voice has called them, and that His finger has beckoned them.”—*Dean Farrar in the C.M.S. Intelligencer.*

 ANNOUNCEMENTS.

BIRTHS.

JONES.—April 19th, at Farafangana, Madagascar, the wife of the Rev. E. Pryce Jones, of a son, prematurely.

WILLIAMS.—June 20th, at Molepolole, South Africa, the wife of the Rev Howard Williams, of a daughter.

THOMSON.—July 2nd., at Hong Kong, China, the wife of Dr. J. C. Thomson M.A., of a son.

COUSINS.—August 13th, at Tientsin, North China, the wife of the Rev. A. D. Cousins, of a daughter.

ORDINATION.

On Tuesday, July 30th, a special service was held at the Congregational Church, Brent, Devon, in order to dedicate MISS M. PARTRIDGE to missionary work in BECHUANALAND, South Africa. The Rev. G. Robinson, of Kings-teignton, opened the meeting with prayer, which was followed by the reading of suitable passages of Scripture by the Rev. H. Gooby, of Bovey Tracey. Rev. G. Cousins, Editorial Secretary of the L.M.S., then gave a description of the field of labour and the kind of work to which the missionary was going at Molepolole. This he did by the help of a large map, showing the situation of the station and the route to be taken on the journey. Mr. S. S. Carter, Sunday-school superintendent, gave the dedicatory prayer, and the charge was given by the chairman, the Rev. J. R. Walker, of whose church Miss Partridge has been a member during the six years of her residence at Brent. At the close of a very earnest address, he presented the new missionary with a beautiful Bible and a copy of “Songs and Solos,” with music, the gift of the Church members. The meeting was brought to a close, after a few words from Miss Partridge as to her faith in God and her reasons for going to Molepolole, by the singing of the hymn “God be with you till we meet again.” There were a good number of persons present, the greater part of whom pledged themselves to remember the work at Molepolole in prayer on the first Monday in every month.

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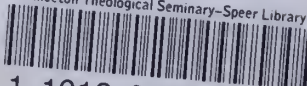
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